

Hazrat E Khaleel Ahmed Saharanpuri Rehma Par Bohtan Ka Jawab

Shaitan Ka Ilm Nabi Alayhissalam Se Wasi Ka Jawab

Bohtan:-Hazrat Maulana khaleel Ahmed Ne Shaitan Ke Ilm Ko Nabi Salallaho Alayhi Wasallam Ke Ilm Mubarak Se Wasi Zyadah Kaha Hai_

*Bohtan Me Jiska Zikr Hum Yahan Karna Chahte Hain Wo Ye Hai Ke Na'Aaozubillah Maulana Saharanpuri Or Maulana Gangohi Ke Nazdeek Shaitan Ka Ilm Rasool Ullah Salallaho Alayhi Wasallam Ke IlmSe Zyadah Hai_ Aap Ki Kitab **Braheen E Qatia** Ki Ibarat Par Lagaya Gaya Hai Ahmed Raza Khan Ne Is Bohtan Ko Is Tarhan Bayaan Kiya_*

“Mosoof Apni Kitab “ Braheen E Qatia “ Me Muaaz Allah Shaitan Ke Ilm Ko Janab Rasool Ullah Salallaho Alayhi Wasallam Ke IlmSe Zaa'id Kehte Hain Or Is Ko Aap Salallaho Alayhi Wasallam Se Aalim Karaar Dete Hain_ (Hussamul Harmain)

Maulvi Abdus Sami Sahab Barelvi Or Ilm E Shaitan

*Khan Sahab Ke Mashrabi Bhai Maulvi Abdus Sami Sahab Musannif “ **Anwar E Satia** “ Ne Shaitan Ke Liye Ruai Zameen Ke Ilm Aur Bohot Jagah Par Hazir Hona Sabit Kiya Hai ,Ke Hadees Me Aata Hai Har Insan Ke Saath Raat Ke waqt Shaitan Aur Din Ke waqt Uska Beta Saath Rehta Hai_ Or Mulkul Maut Ki Harzi Ruh Cheez Par Shaitan Aur Mulkut Maut Ki Ilmi Wus'at Or Bohot Jagah Mojood Hone Ko Sabit Kiya Hai_ Or Baad Me An Hazrat Salallaho Alayhi Wasallam Ki Fazilat Ki Wajah Se Ye Likha Hai_ Ke Agar ShaitanMulkul Maut Ko Har Insan Ka Ilm Hai Or Iske Sath Rehta Hai_Bohot Se Maqamaat Par Hazir Hai_An Hazrat Salallaho Alayhi WasallamChoonke Afzal Hain Is Liye Wo Bhi Har Jagah Hazir Wa Nazir Or Har Insan Ke Amal Se waqif Honge_*

Tehqeeqi Jawab

Braheen E qatia Ki Ibarat Mulaheza Farmayen

Musannif Braheen E Qatia Ne Maulvi Abdus Sami Sahab Barelvi Ke Qayaas Ko Radd Kiya Hai Ye Aqeede Ki Baat Hai Or Aqeeda Nusoos Qatia Se Sabit Hota Hai_Qayaas Se Sabit Nahi Hota_An Hazrat Salallaho Alayhi Wasallam Ke Liye Har Jagah Hazir Wa Nazir Or Har Insan Ke Amal Se Waqif Hone Par Agar Koi Quran Ki Aayat Ya Hadees Ho To Pesh Karen_Asal Ibarat Ye Hai_

Al Hasil Gor Karna Chahiye Ke Shaitan Wa Mulkul Maut Ka Hal Dekh Kar Ilm Muheet Zameen Ka Fakhr Do Aalam Salallaho Alayhi Wasallam Ke Liye Khilaf E Nusoos Qatia Ke Bila Daleel Mehez Qayaas Fasid Se Sabit Karna Shirq Nahi To Konsa Eiman Hai_

Isse Aage Likhte Hain

Pus Aala Aleen Me Ruh Mubarak Alayhissalam Ke Tashreef Rakhne Aur Mulkul Maut Se Afzal Hone Ki wajah Se Hargiz Sabit Nahi Hota Ke Ilm Aapka Un Umoor Me Mulkul Maut Ke Barabar Ho Cha Jaika Zyadah_

In Dono Ibarton Par Aap Gor Farmayye Ke Ilm Muheet Zameen Or In Umoor Ke Alfaaz SaafBata rahe Hain Ke Behes Sirf Ilm Ruai Zameen Ki Hai Na Ke Mutalik Ilm Ki Behes Dunyawii Ilm Ki Ho Rahi Hai Na Ke Uloom Aalya Kamaalya Ki_Jo Insan Ke liye Ba'aas e Fazilat Hai Ruai Zameen Ke Ek Khaas Ilm Ko Mutlak Majmueei Or Jamea Ilm Karaar De Kar Logon Ko Gumrah Karna Maulvi Ahmed Raza Khan Ka Hi Kaam Hai_

Ilm Ki Kisme Ilm Ki Do Kisme Hain

1-Deeni II

2-Ger Deeni Ya Dunyawī Ilm

1-Deeni Ilm :Jis Ilm Ki Fazilat Quran Aur Hadees Me Warid Hui Hain Wo Deeni Ilm Hai_Talib E Ilm Fariza Ali Kul Muslim Wa Muslimat Me Yahi Deeni Ilm Murad hai_

2-Ger Deeni Ya Dunyawī Ilm:Ger Deeni Ilm Se Wo Ilm Murad Hai Hai Jis Ka Deen Shar'aa Or azhab Se Koi Ta'aaluk Na Ho_Ger Deeni ilm Ki Wajah Se Indillahi Kisi Ki Ilmi Fazilat Sabit Nahi Hoti Fun Tameer Ka ilm European Anjayaar Ka Imam Abu Haneefa Rehmatullah Alayh Keemya Ka Ilm SciencedaanKa Gos Wa Qutab Se English Sanskrit Bhasha Science Jafarya,Jadu Gari Shayari Ka Ilm, Ek Mulhid Qafir Ka Shaikh Abdul Qadir Jilani Rehma Se Zyada Hone ki Wajah Se Inki Ilmi Fazilat Sabit Nahi Hoti _Koi Bhi Ahmaq Se Ahmaq Ya Nahi Kahega_Fulan Ne Imam Abu Haneefa Fulan Gos Or Peeran E Peer Ke Ilm Ko Fulan Fulan Qafiron Ke Ilm Se Ghata Diya_

Musannif Braheen E Qatia Bhi Ek Khas Ilm Zameen Ko Jo Khaasan Ger Deeni Hai Shaitan Ke Mulkul Maut Ke Ilm Ko Anhazrat Salallahu Alayhi Wasallam Ke Ilm Se Zyada Karaar Diya Hai_Is Dunyawi Ilm Ke Zyada Hai Hone Ki Wajah Se Shaitaan Aur Mulkut Maut Ki Ilmi Fazilat Sabit Nahi Hoti_Na Inhe AN Hazrat Salallahu Alayhi Wasallam Se Aalim Kaha Ja Sakta Hai_Shaitan Ke daaira kaar Ka Ilm Shaitan Log Nabi Paak Salallahu Alayhi Wasallam Ke Liye Maan Sakte HainJesa ke Ja Al Haque Wala Kehta Hai_

Shaitani Ilm :-Asal Haqeeqat Ye hai Ke Logon Ko Gumrah Karne Ke Liye Shiatan Ko Jin Wasail Or Uloom Ki Zaroorat Thi Wo Sub Khuda Ta'ala Ne Isko Ata Kiye __Qayamat Tak Umar Di Khoon Ki Tarhan Insani Jism Me Sarayyat Karne Ki Taqat Di_Logon Ke Jazbat Wa Khuwahishat Ka Ilm Diya_Garaz Ye Ke Logon Ko Gumrah Karne Ke Liye Jis Ilm Wasi Ki Shaitan Ko Zaroorat Thi Khuda Ta'ala Ne Shaitan Ko Diya_Jo Hadees Se Sabit Hai_Aur Muqarriban Khuda Or Khususan Ambiya Ikram Ko Thi Khuda Taa'ala Ne Unko Wo Uloom ata Farmaye_

Ye Hai Wo Ilm Jiske Mutallik Musannif Braheen E QatiaNe Likha Hai Ki Shaitani Uloom Muheet Zameen In UmoorKe Alfaaz Se Wazeh Hai_Shaitan Ke Liye Bans Sabit Hai Nabi Akram Salallahu Alayhi Wasallam Ko Bewajah Fazilat Qayaas Karna Shirq Nahi To Phir Konsa Elman Hai_Ilmi Safli Ke Kuchh Uloom Jo Shaitan Ko Ko Hasil Hain Aur An Hazrat Salallahu Alayhi Wasallam Ko Hasil Nahi Hai_Isse Ye Nateeja Nikalna Ke Shaitan Ka Ilm An Hazrat Salallahu Alayhi Wasallam Ke Ilm Se Zyada Bataya Gaya Hai_Maulvi Ahmed Raza Khan Aur Unki Zurriyat Ka Hi Kaam Hai_Hum Barelvion Se Kehte Hain Ke Kya Shaitani Maloomaat Ahmed raza Khan Se Zyada Hain Ya Nahi Kya Tum Shaitan Ko Ahmed Raza Khan Se Zyada Ilm Wala Kahoge????

Imam Fakhruddeen Raazi Rehmatullah Alayh

Imam FakhruddeenRaazi Rehmatullah Alayh Tafseer E Kabeer Me Farmate Hain.

Tarjuma:-Jayaz Hai Ke Gair Nabi ,Nabi Se Badh Jaye un Uloom Par Jinpar Nabi Ki Nabuwat Ko Moqoof Nahi__Maulvi Ahmed Raza Khan Ke Zurriyat Se Guzarish Hai_Ke Hazrat Gangohi Rehma Ke Saath Qufr Me Imam Fakhruddeen Raazi Rehmatullah Alayh Ko Bhi Shamil Kar Liya Karo_Kyunke Wo Bhi Farmate Hain Ke Zameen Ke Juzwi Ilm Me Ger Nabi ,Nabi Se Badh Sakta Hai_

Fakhr Do Aalam Or Ilm E Shayri: Farz Karen Ke Maulvi Ahmed Raza Khan Ka Koi Ruhani Farzand Kahe_An Hazrat Sallal Laho Alayhi Wasallam Ko Shayri Ka Ilm Hasil Tha_Iski Daleel Ye Hai Ke Amr'aa Al Kais Aur Firdosi Ko Ye Ilm Hasil Hai To Rasool E Khuda Sallal Laho Alayhi Wasallam Jo Afzal Al Naas Hai zaroor Hasil Hoga_Iske Jawab Me Koi Deobandi Ye Kahe Ke Amr'aa Al Kais Aur Firdosi Ki Shayri Ka ilm To Tarikhi Shahadaton Se Maloom Hota Hai Lekin Nusoos E Qatia Ke Khilaf An Hazrat Sallal Laho Alayhi Wasallam Ko Qayaas Karna Kisi Tarhan Sahi Nahi Hai_Kyunke Aqa'id Ke Masail Qayaas Se Nahi Nusoos E Qatia Se Sabit Hote Hain_Quran Majeed Me Hai__

Al Quran:- Humne Rasool Ullah Ko Ash'aar Ka Ilm Nahi Diya_Wo Unke Munasib Bhi Nahi Amr'aa Al Kais Aur Firdosi Ka Haal Dekh Kar Ilm Ash'aarKa Fakhr Do Aalam Ko Khilaaf E Nusoos Qatia Ke Bila Daleel Mehez Qayaas Se Sabit Karna Bad Deeni Nahi TO Konsa Eiman Hai_

Is Par Maulvi Ahmed Raza Khan Sahab Ka Koi Farzand Fatwa De De Ke Fulan Deobandi Maulvi Ne Apni Ibarat Me Tasrih Ki Hai_Ke Amr'aa Al Kais Aur Firdosi Ka Ilm Nabi E Kareem Salallah Alayhi Wasallam Ke Ilm Se Zyada Hai_Ye Konsi Dayanat Hogi??? Baat TO Ash'aar Ki Ho Rahi Thi Na Ke Mutlak Ilm Ki_

Bilkul Isi Tarhan Musannif Braheen E Qatia Bhi Is Baat Is Ilm Ki Keh Rahe Hain Jo Khuda Ne Shaitan Aur Mulkul Maut Ko Bewaja Inke Kaam Ke Ata Kiya Hai_Wo Ilm Shaitan Aur Mulkul Maut Liye To Bans Sabit Hai_Lekin Huzoor Salallah Alayhi WasallamKe Liye Is Ilm Ki Konsi Nas Hai Is Par Maulvi Ahmed Raza Khan Sahab Ka Ye Fatawe De Dena Ke Hazrat E Rasheed Ahmed Gangohi Aur Maulana Khaleel Ahmed Saharanpuri Ne Shaitan Ke Ilm Ko Anhazrat Salallah Alayhi Wasallam Ke Ilm Ilm Se Zyada Karaar Diya Hai_Ye Aala Hazrat Ka Hi Kaam Hai_warna Musannif **Braheen E Qatia** To Sirf To Is Ilm Ki Baat Kar Rahe Hain__ Jo Khuda Ta'ala Ne Shaitaan Aur Mulkul Maut Ko Inayat Kiya HaiJiska Hasil Karna Sharah Me Zaroori Nahi_An hazrat Salallah Alayhi Wasallam Ke Liye Shaitan Ke Ilm Ko Sabit Karke Aap Anhazrat Salallah Alayhi Wasallam Konsi Shan Badha Rahe Hain Zara Gor To Farmayye_____

Farz Karen Ke Caroron Baton Se Do Chaar Hazaar Baton Ka Ilm Shaitan Aur Mulkul Maut Hasil Hai Aur Dus Caror Malumaat Anhazrat Salallahu Alayhi Wasallam Ko Hasil Hai Aur Mazeed Ye Ke Or DO Chaar Hazaar Baton Ka Ilm Shaitan Aur Mulkul Maut Ko Hai Wo Kamalat Ilmi Me Se Bhi Nahi Hai___ Or Jin Dus Caror Baton KA Ilm Anhazrat Salallahu Alayhi Wasallam Ko Hasil Hai Wo Tamaam Kamalat Ilmi Me Se Hai To Kya Koi Hoshmand Do Chaar Hazaar Malumat Shaitani Ki Wajah Se Anhazrat Salallahu Alayhi Wasallam Se Shaitan Ko Ilm Keh Sakta Hai_Jubke Shaitan KE Muqable ME Dua Hazaar Caror Baton Ka Ilm Anhazrat Salallahu Alayhi Wasallam Ko Hasil Hai Jo Tamam Ki Tamam Kamalt E Ilmi Me Se Hai Quran Hadees Me Sirf Isi Ilm Ki Tareef ki Gayi Hai Jise Ilm E Deen Kehte Hain___Jesa Ye Ilm Anhazrat Salallahu Alayhi WasallamKo Hasil Tha_Shaitan To Na Aaozubillah Kya ,Kisi Nabi Ko Bhi Hasil Nahi Hai_Is Ilm E shareef ki Hi wajah Se Kisi Ko Aalim Ya Ger Aalim Kaha Jata Hai_Warna Ibn E Rushd Ka Imam Abu Haneefa Or Ibn E Khaldoon Ka Imam Shafa'ii Se Zyadah Tha_Lekin Is Ilm Ki Wajah Se Se Ibn E Rushd Imam Abu Haneefa Aur Ubn E Khaldoon Ko Imam Shafa'ii Se Aalim Nahi Kaha Ja Sakta Kyunke Wo Ilm Ke Jis KI Wajah Se Kisi Ko Aalim Kaha Ja Sakta Hai_Wo To Imam E Aazam Or Imam Shafa'ii Ke Paas Hai Isi Tarhan Agar Kuchh Baton Ka Ilm Jo Shaitan Or Mulkul Maut Ke Liye Zaroori Hai Hai In Ke Liye To Sabit Ho Lekin Anhazrat Salallahu Alayhi Wasallam Ke Liye Sabit Na Ho_To Shaitan Aur Mulkul Maut Anhazrat Salallahu Alayhi Wasallam Se Aalim Nahi Ho Jate Kyunke Be Hesiyat Majmui Anhazrat Salallahu Alayhi Wasallam Ka Ilm Hi Tamaam Makhluqat Se Zyadah Hai_

Khulasa Kalaam

1-Is Sub Ka Hasil Ye Hai Ke Jis Jis Tarhan Koi Ye Kahe Ke Mochi / Lohar / Kumhar / Aur Science Daan Ka Ilm Apne APne Makhsoos Shobon Me Me Hazrat Peeran E Peer Aur Imam Abu Haneefa Ya Tuhin Kehlo Ke Anhazrat Salallahu Alayhi Wasallam Ke Ilm Se Zyadah Hai_

Isi Tarhan Musannif **Braheen E Qatia** Farmate Hain Ke Shaitan Aur Mulkul Maut Ka Makhsoos Ilm Yaani Shaitan Ka Logon Ko Gumrah Karne Ka Ilm Aur Mulkul Maut Ka Logon Ki Jaan Qabz Karne Karne Ke Liye Zaroori Ilm Jo Khuda Ne Inhen Apne Makhsoos Kaam Ki Wajah Se Ata Kiya hai___ Anhazrat Salallahu Alayhi Wasallam Ke Ilm Se Zyadah Hai Isse Koi Ye Nateeja Nikale Ke Zaa'id Ne Mochi Lohar Kumhar Or Sceince Daan Or Shaitan Ke Ilm Ko Anhazrat Salallahu Alayhi Wasallam Ke Ilm Se Zyadah Karaar Diya Hai To Is Se Pus Itni Hi Guzarish Hai Ke WO Apne Dimag Ka Opration Karai_Musannif **Braheen E Juzvi** Ka Ilm Dunya Ko Anhazrat Salallahu Alayhi Wasallam Se Zyadah Kehta Hai_Na Ke Mutlaq Ilm Jis Par **“ Ilm E Muheet “** Zameen Aur In Umoor Ke Alfaaz Shahid hain___

2- Muslaim Usool Hai Ke Agar Kisi Bachhe Ko Koi Baat Maloom Ho Aur Kisi Bade Aalim Fiqhya Ko Wo Na Maloom Ho To Phir Bhi Shaan Wa Ilm Isi Aalim Wa Fiqhya Ka Zyadah Hai Nake Bachhe Ka_

3-Huddh Huddh Ne Sayyedana Suleman Alayhissalam Se Aakar Kaha Me Wo Khabar Laya Hun Jo Aapko Maloom Nahi To Kya Huddh Huddh Sayyedana Suleman Alayhissalam Se Badh Gaya_???

1-Abdus Sami Rampuri Shaitan Ko Aap Alayhissalam Se Zyadah Hazir Wa Nazir Manta Hai Aur Likhta Hai Tamashya Hai Ke Ashaab E Mehfil Milaad To Zameen Ki Na Paak Wa Paak Majalis Mazhabi wa Ger Mazhabi Me Hazir Hona Rasool Salallaho Alayhi Wasallam Ka Daawa Nahi Karte Mulkul Maut Aur Ibleas Ka Hazir Hona Is Se Bhi Zyadah Tar Maqamaat Qufr Wa Ger Qufr Paak Wa Na Paak Me Paaya Jata Hai__ (Anwaar E Satia—Pg-359)

2-Jo Cheezen Shaitan Me Paayi Jaati Hain Wo Unme Nahi Payi Jaati TO Kya Shaitan Unse Badh Jayga_

3-Khlisul Aiteqaad Ke Muqadma Me Hai Rasool Salallaho Alayhi Wasallam Ka Ilm Auron Se Zaa'id Hai Ibleas Ka Ilm Muaaz Allah Ilm E Aqdas Se Hargiz Wasea Nahi _ (Khlisul Aiteqaad—Pg -06)-

4-Yahi Ibarat Ameer Dawat E Islami Kalmaat E Qufriya Ke Baare Me Sawal Wa Jawab Safa-245 Par Darj Ki Hai_

5-Huzoor Alayhissalam Nabi Hon Ya Ger Nabi Bahr Surat Baaz Uloom Me Ek Nabi Se Badh Sakta Hain Isliye Ke Jin Uloom Par Nabuwat Moqoof Nahi Un Uloom Nabi Se Badh Kar Ger Nabi Ho Sakta Hai Hesa Ke Allama Imam Raazi Rehmatullah Alayh Tehreer Farmate Hain_
تأيد بن ادبي ل فبق و ت ال م ول عى فخب ن ل ل ف و فى ب ن رى غ و ك ي ن ا Tafseer E Kabeer—Jild-5—Pg-515)

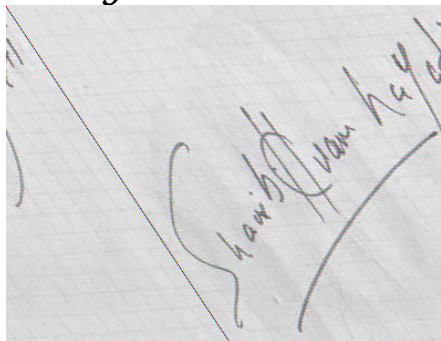
6-Mufti Ahmed Yaar Khan Naeemi Likhta Hai:-Hazrat E Aadam Alayhissalam Ko Peda Kiya Aur Saare Nooryon Ka Inhen Khalifa Banaya Aur Peda Farmate Hi Inhen Tamaam Namon Ka Ilm De Diya Wo Farishte Or Ableas Jo Lakho Baras Se Thai Inhen Is Nayi Makhlooq Ka Ustad Baya Diya__ (Muaalamul Taqreer—Pg-95)

7-Maulvi Abul Hasnaat Qadri Likhte Hain Dawood Alayhissalam Ne Arz Kiya Ne Arz Kiya Ilaahi Kya Koi Teri Makhlooq Me Se Mujhse Zyadah Zikr Karne Wala Hai TO Allah Ta'ala Ne Mendak Ke Mutallik Wahi Farmayi____ (Tafseer Ul Hasnaat—Jild-5—445)

Maslak E Barelviyah Se Hum Arz Karna Chahenge Ke Ab In Maulviyon Par Kya Fatwen Lagaoge_____???????

Aitraaz Ka Jawab Muqammal Hua

Minjanib:-Shoaib Ikram Hayati

A close-up photograph of a handwritten signature in black ink on a piece of white paper with faint horizontal lines. The signature is written in a cursive style and reads "Shoaib Ikram Hayati". The paper is slightly tilted, and the lighting is even.